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God "preserves," but He is likewise pleased with them "who have already received the earnest of this promised gift of wisdom." But here it seems that he has confused two senses of the word "simple." There is a holy simplicity of faith and obedience which accompanies the highest "wisdom," which is, indeed, its indispensable ground. This is the thought of the Psalmist.

Hebrews 9:14. In the same journal Professor Bruce aptly illustrates this passage by a citation from Philo. The question in the verse is this—How should the blood of Christ have so unlimited value as compared with that of bulls and goats? The reply is found in the phrase "by an eternal spirit." Philo in one place says that a man has two souls; the blood, the soul of the man as a whole; the Divine spirit, the soul of his higher nature. "We may conceive our author as consciously or unconsciously re-echoing the sentiment, and saying: 'Yes, the blood, according to the Scriptures, is the soul of a living animal, and in the blood of the slain victim its soul or life was presented as an offering to God by the officiating priest. But in connection with the sacrifice of Christ, we must think of the higher human soul, the Divine spirit. It was as a spirit He offered Himself, as a self-conscious, free, moral personality; and His offering was a spirit revealed through a never-to-be-forgotten act of self-surrender, not the literal blood shed on Calvary, which in itself possessed no more intrinsic value than the blood of Levitical victims.'"

The Epistle to the Hebrews. In the *Academy* of March first, Professor Sanday writes about the modern English literature relating to the Epistle to the Hebrews. He says that "the Epistle to the Hebrews furnishes a good land mark for the progress of New Testament exegesis in England during the last few years. At the beginning of the decade just completed, the only books available for ordinary students were the two general commentaries of Alford and Wordsworth, with Dr. Moulton's careful edition in Bishop Ellicott's series, and the translations of Delitzsch and Tholuck. To these were soon added Dr. Kay in the *Speaker's Commentary* (1881), whose results, though obtained at first hand, represent rather an extreme of conservatism. Next came, in 1883, two smaller editions by Archdeacon Farrar and Mr. F. Rendall. Both were scholarly pieces of work; the former might be said to express intelligently the average current views of the Epistle; the latter took a line which was independent and original, but not free from crotchets, and it covered the ground less completely. More recently there has appeared another popular commentary, by Dr. A. B. Davidson, for its size and price one of the very best theological handbooks with which I am acquainted—a close grappling with the thought of the Epistle by a singularly strong and candid mind. Now the series is fitly crowned by the full and elaborate edition of Dr. Westcott, which will, no doubt, take its place, along with his previous editions of the Gospel and Epistles of St. John, among the classics of every theological library."

Christ and Paul. It is a favorite modern view among some students and critics that Paul is really more vitally related to the source and strength of Christianity than Jesus. The reason for this exaltation of Paul even at the expense of Christ is, with some reason, thought to be, in fact, at least, owing to the close and constant study of the Epistles of Paul and the neglect of the Gospels. Professor Bruce recently adverted to this theory. "It seems to me," he said in a recent lecture at the Free Church College, Glasgow, which

is now published in the *Theological Review*, "that the Church is only beginning to learn the right use of the Memoirs of the Lord Jesus. The tendency hitherto has been either to neglect these writings as practically superseded by more advanced presentations of Christianity, or to read into them the developed theology of Paul." He then calls attention to the fact that the "reading into" process may be practiced not only by the adherents of dogmatic theology but even by professedly unbiassed and intellectual critics of the New Testament; and he points out "a violent example of it" in a recently published work of Pfleiderer, the effect of which is that Paul becomes at last the *author* of Christianity.

Book Notices.

The Expositor's Bible: Jeremiah.

The Prophecies of Jeremiah. By Rev. C. J. Ball, M. A. New York: A. C. Armstrong and Son. Price \$1.50.

It must be admitted that it is very difficult, perhaps impossible, to make good sense out of some passages as they stand in the Massoretic text of Jeremiah, yet a volume intended for general readers, as all the volumes in this series are, should not be overburdened with textual criticism. When such criticism is introduced into a book of this kind, is it not better to put it in footnotes? This gives critical results to those who are prepared to appreciate them, but in a form which is not repulsive to general readers. Several of the textual emendations proposed in this volume cannot but commend themselves to all those who are not unduly influenced by the Buxtorfian theory of the unchangeability of the text. In his treatment the author presents some interesting questions. He maintains the reality of symbolical actions, hence, he gives an affirmative answer to the question whether Jeremiah did actually hide the girdle as he is represented to have done in the first paragraph of chap. 13. Conscious of the difficulties involved in accepting a journey to the Euphrates he adopts the reading Ephrath (Bethlehem) instead of Perath (Euphrates). What the author says (p. 303) with reference to the Hebrew idiom deserves more than a passing notice on the part of those who desire to get at the thought of the Hebrew writers. Failure in this direction often leads to fanciful interpretations. On p. 382 another neglected truth is emphasized, viz., the conditional element in prophecy. The author's views on some of the burning questions in the realm of Old Testament criticism find expression in this volume. He makes the Book of Job to be later than Jeremiah (p. 417) and takes the martyrdom of Jeremiah as the historical background of the picture which is given of the suffering servant in the fifty-third chapter of Isaiah (p. 5). He adopts the form Iahvah, with a few exceptions, as the rendering of the so-called Tetragrammaton. Is not this anomalous? Is not the form Yahweh more in accordance with the Hebrew usage? This volume contains a great deal of valuable material, and it is to be hoped that it will prove serviceable in the dissemination of a true view of the character of Hebrew prophecy.